The New Unity

Barber Mrs J D 1 96
502 Chestnut st

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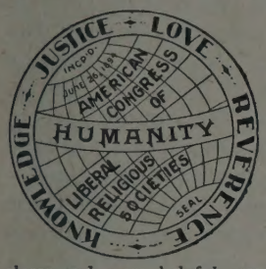

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

There is no more terrible mistake than to violate what is eternally right for the sake of a seemiug expediency.

—Hawthorne.

THE Conference months are upon us. In our local columns will be found, from time to time, the notices of the meetings in which the readers of THE NEW UNITY are most interested. Perhaps the purpose of all these conferences cannot be more happily stated than in the topics assigned for the platform meeting of the Minnesota Conference which meets at St. Cloud, September 17-19. It sets forth the peculiar demands upon religion today as being "honest thinking, wider sympathy with life, more practical usefulness, deeper interest in social and municipal problems, and a spirit of sacrifice."

THE letterhead of the Pastor of Unity Church, St. Cloud, Minnesota, bears this suggestive motto: "Honesty of Thought, Freedom of Expression, Helpfulness of Life." Searching phrases these. They summon minister and people to high standards. The first two phrases suggest the centrifugal forces in the spirit world. The latter the centripetal. The two together justly balanced bends the line of life to the perfect circle. This is as good a motto for a paper as for a church, for a layman as for a preacher. Let it lead us through the high duties and pressing work of the season.

WE take great pleasure in presenting this week another editorial on the Sunday question, from the always clear and vigorous pen of our associate E. P. Powell. With the fundamental position there taken, we cannot see how any rational mind can dissent. Morality is not a thing of days and it is the business of religion to enforce the demands of morality every day in the week. But there is a sociological phase of the question which to our mind may reach practical results somewhat different from that implied in the editorial of our friend Powell. There is an economic justification of a Sunday rest based deep in the nature of things and there is a certain togetherness implied in the rest-day, and it seems to us the legitimate province of law to secure so far as possible this togetherness. The end of law as the end of morality, should be the total abolition of the saloon curse, as it seems to us. Falling short of perfect success, it is better to our mind to suppress it one day in seven than not at all. A day when, through the evolution of civilization, there is a fortunate combination, a happy fusion of moral forces. It often happens that a conculsion is sound when the arguments used to sustain it are inadequate or false. This, to our mind, is the case with the Sunday rest, where the superstitious and theological reasons fail the scientific and sociological reasons hold.

IT would be more interesting to our readers if the "Hebrew Almanac for the year 5656," just issued by the Bloch & Newman publishing house, of Chicago, was reviewed by some Jewish member of the NEW UNITY staff, but for fear they will overlook their privilege, we are glad to call prompt attention to the enterprise of the publishers of THE NEW UNITY. Brother Hirsch could tell us from whence it is the 5656th year, which begins September 19, 1895 and ends September 8, 1896. He could also tell us what is to be done with the intervening gap from the 8th to the 19th, but we will only say that according to this calendar, the Jewish New Year Day occurs on the 19th inst.; the Day of Atonement on the 28th; the Feast of the Tabernacle on the third of October; that the Passover begins on the twenty-ninth of May next; the Day of Independence on the Fourth of July; Pentecost on the eighteenth of July. In addition to these calendar matters, the little book contains an extended catalogue of books and pamphlets relating to Jewish life, thought, history and worship. Various editions of the Bible, prayer books, school books, catechisms, lexicons, histories, Biblical and Talmudic commentaries, novels, juveniles, songs and poems in English and German are here set forth in a catalogue of about fifty pages. This suggestive list is valuable to the book buyer and the book reader. The catalogue will be sent free of charge on application to the publishers of THE NEW UNITY.

A MOVEMENT is on foot to organize a society for ethical culture in Milwaukee. The preliminary meeting was held on the 5th inst. Forty prominent citizens signed the first call. The object of the society as set forth in the preliminary circular is:

"To seek through the intelligent study and investigation of the relations between society and the individual to awaken higher purposes and loftier aims. It seeks to stir men into practical measures for helping others, and to develop a higher life amongst themselves. It asks and urges that men shall not live for their own selfish interests, but strive to improve their own life and character, to refine their own nature, and to do something toward what they believe to be the improvement of the world."

This expresses in felicitous phrase what ought to be and what we believe largely is the object of every liberal church. We regret the division of forces and it is a pity that the Unitarian and Jewish churches of this city cannot attract, hold and utilize all the elements which an ethical movement can utilize, but these things cannot be forced. Milwaukee is a great metropolis and needs all the help it can get from all the forces that can be summoned to hold it to its highest. The advent of the ethical movement in a city of this size, coming in the spirit of fraternal helpfulness and not of antagonism will probably help along all the existing liberal movements and hurt only those organizations that are reactionary, halting and holding back. THE NEW UNITY bids this

new movement in its field welcome and pledges it fraternal co-operation and cordial support. Will Milwaukee friends let us help them by helping us?

THE article on "Single Tax Morals," which we republish from *The Outlook*, is an indication of the great advance in the willingness to consider far-reaching projects of reform, which marks the high-class American periodicals of today. Half a generation ago, such a radical reform as the Single Tax might hardly be mentioned in good "society." Today our foremost American weekly, with one of the largest circulations among well-to-do people in the country, gives space to two articles on the Single Tax without even the shadow of the non-committal editorial disclaimer which usually accompanies the admission to an influential paper of an article taking a favorable view of any radical reform. One of the reasons for this boldness doubtless is the conviction on the part of *The Outlook* editors, that a very large part of the American people is already prepared to accept the Single Tax doctrine; and this is probably true. It is with the Single Tax as with many socialistic measures, such as municipal ownership of gas and water works, electric lighting plants, street railroads and the like; many are either already convinced of the advisability of such measures, or would be ready to give their prompt adherence to them if the arguments therefor had already proven convincing to a majority of the people. There comes a time in most great reform movements when the rapidity of the people's change of heart in reference to it seems wonderful. But in such cases the fact is that long before the apparent revolution comes, the opposition has only been half-hearted, and when men come to see that their neighbors' opposition is as much a half-hearted matter of habit and inertia as their own, the timid have the courage of their convictions, the matter is freely discussed, and lo! there is a change of heart and the people are converted.

WE have before us a letter from Miss Florence Balgarnie, Honorable Secretary of the Anti-Lynching Committee of England. The letter is addressed to our contributor, Charles H. Williams, Esq., of Baraboo, Wisconsin, the tireless friend of the negro. The letterhead contains the names of the general committee, some eighty names, all of them eminent ones, among which we are glad to recognize a large number of the liberal ministers whose names are familiar to the readers of THE NEW UNITY, such as Estlin Carpenter, Philip Wichsteed, S. A. Steinthal, R. A. Armstrong, M. D. Conway and others. The committee is headed by the Duke of Argyll. The object of the committee as stated here is "to obtain reliable information on the subject of Lynching and Mob Outrages in America, to make the facts known and to give expression to public opinion in condemnation of such outrages in whatever way may best seem calculated to assist the cause of humanity and civilization." We have tried from time to time to keep our readers alive to a sense of these outrages. We believe that the activities of our English brethren are justified and feel humiliated over the provocation. These outrages have little political significance and cannot be removed by partisan agitation. The only remedy lies in the growth of the humane sentiment, the development of sobriety which carries with it self-control, the advancement of that culture that gives respect for law, which will trust its conclusion and abide by its decisions. We know of no one thing to do, but the many things for which THE NEW UNITY stands in behalf of the amelioration of blind prejudice, the advancement of humane sentiment and the application of religion to the problems of this world are all specific remedies for the fell disease of lynching. These will remove the atrocities and lift the shame from the American people.

Editorial Correspondence.

My last letter from Tower Hill promised a final word concerning the Institute, but three Sundays have passed and the promise is still unfulfilled. The only apology we can make is,—this is lotus land, the "land where it is always afternoon."

Sunday, August 18th, was "Citizens' Day" of the Institute, and it must have made an important contribution to the civic conscience of this countryside. The throng was not quite so great as that on Temperance Day the Sunday previous, but the representative character of the large company was equally striking. The Emerson Pavilion overflowed as on the Sunday before. There was the same hearty singing by the young people of the Hillside Unity Chapel and those of Tower Hill. Together they made an effective choir. If any one still has a lingering doubt as to the wisdom of the little compilation of new words to revival tunes, prepared by Mr. Gannett and Mrs. Marean in the creation days of the Western Conference, they need but to attend one of these grove meetings and witness the moving power of Mr. Gannett's "Crowning Day," Mrs. Leonard's "Love for Every Unloved Creature," Mrs. Marean's "There's a Hope that is Fairer Than Day" and several other of the forty-seven adaptation of high and heroic thought to popular melody. Aldro Jenks, a lawyer of Dodgeville, drove sixteen miles to make a noble plea for independency at the polls, his word opening the morning session. Rev. Alice Ball Loomis followed with a short, clear and strong claim for "The Unutilized Power of Woman at the Ballot," and Mrs. Florence Kelley of Chicago, State Inspector of Factories, closed the morning session with a startling recital of bald facts, showing how in the State of Illinois, little children are distorted, maimed and pinched for life at industries which are driven to the employment of child-labor by the unrelenting competitions of our day. This "cry of the children" heard in Mrs. Kelley's sentences, grated harshly upon the ear and marred the picture which Tower Hill presents to the eye, but it was educative and brought the shame which stimulates conscience.

After dinner, Miss Merrill, a teacher of the New York City Normal College, told us what the public schools are doing for patriotism and the need of the state for college men. Ellen C. Lloyd Jones, of the Hillside Home School, give an address on "The Farmer's Opportunity" which will soon be given to the readers of THE NEW UNITY, Father Loomis made a ten minute speech, taking for his text the remark of a Catholic citizen and neighbor, made at dinner time,—"No one can estimate the good which these Tower Hill Institutes have done in this community." Mr. Jones closed the day with a sermon on "The Church *for* the State," an extempore rehearsal of what may soon ripen or deaden as the case may be into a manuscript sermon for his city congregation. Thus closed the Sixth Institute, with its ten week-days work and three Sundays inspirations.

Sunday the 25th was Richland Centre's day. Here Mrs. Alice Ball Loomis preaches every alternate Sunday, finding her wings in the pulpit and at the same time leading a few people into the constructive spirit of the larger thought. A beautiful ride of twenty-eight miles on my good horse "Roos," of a Saturday afternoon and early Sunday morning, brought me to the place which first heard my voice twenty-seven years before. Again it was a "grove-meeting" occasion, but the Free Methodists had a camp meeting two miles away and the crowd went there. Brother Simonds of Madison preached in the morning on "The Mission of the Liberal Church." He was followed by Brother Loomis. After dinner Jones gave another version of his "The Parliament of Religions and What Next?"

Last Saturday, August 31st, Roos and her rider led a procession of three "canopy tops," each carrying its load of six, made up of the Hillside and Tower Hill contingency. The objective point was Rewey, forty miles away, a little railway station founded by and named after J. W. Rewey, Esq., who with his good wife had been at the Tower Hill Institute, and wanted something of the same kind for his neighbors. The Saturday ride led through Dodgeville to the County Farm and Asylum, where we took dinner. The home of one hundred and fifteen "incurable insane" would not be taken as very cheerful ground for a picnic party, but this is one of the phenomenal institutions of the kind in the west, one in which the student of sociology finds much that is instructive. Here the managers, Mr. and Mrs. Perkins, have the divine gift of control to such an extent that these poor unfortunates know no solitary confinement. There are no strait jackets or bolted cells, but all have the liberty of the home and the

farm. The whole is managed in such a way that not only all the expenses of the institution are paid but all the dependent poor of Iowa County are provided for out of the surplus. It must be that Iowa County, Wisconsin, is permitted to profit by the services of Mr. and Mrs. Perkins, because other institutions who need such ability and are willing and able to pay for it, do not know of them.

After dinner another ride, a supper in the orchard and a moonlight drive of ten miles. Rewey has two church buildings, one a Methodist Episcopal and the other a Primitive Methodist. That day services were suspended in both of them that the present writer might have a chance. In the morning Rev. Mr. Hardcastle, pastor of the Primitive Methodist Church, conducted the opening exercises and gave his word of welcome. In the evening the same courtesy was shown by the pastor of the Methodist Episcopal Church, Rev. Mr. Hocking. I have been a summer resident and occasional preacher in Iowa County for twenty-five years and this is the first courtesy of the kind ever extended to me. Like pastor, like people. Two congregations, five hundred or more people gathered to hear me in this town of two hundred and fifty inhabitants. They came from the country around, twelve to fifteen miles. A beautiful quartette of young ladies came from the Platville Normal School, ten miles away, to sing. In this congregation were the sincere communicants of the Methodist Church alongside of the gray-headed pioneers who are known as "free thinkers." And the experience of that day would seem to prove that there is an interpretation of religion, an appeal to soul that will be welcomed by these apparent extremes. Next day the procession took another way home, taking their picnic dinner at Highland, one of the few mining villages still active. Three hours were spent in studying the mysteries of "dry bone", "black-jack" and "lead mineral", then some more riding, another picnic supper and back to Tower Hill in the beautiful light of a full harvest moon. This ninety-mile ride and drive confirmed a judgment long held by the present writer, that beautiful Wisconsin has no section that presents so many delights to the eye on long drives as the dumpling country of Southwestern Wisconsin.

Let not the sympathetic reader be troubled over the "work" implied in this letter. It has been play time and rest time all along. It has been out-of-doors, horseback riding, talking out of the fullness of the heart and the accumulations of the barrel. Next Sunday, September 8th, will be a silent Sunday for "ye Editor." Meanwhile he is girding himself for the season's work. On the 15th he will be in his own pulpit, and henceforth for another ten months, life and health permitting, the readers of THE NEW UNITY will find him in his old place, making his weekly call, giving what help he can, asking for all the help he may. J. LL. J.

Tower Hill, September 6th.

Sunday Laws.

The possible absurdities of high civilization seem about equal in church and state. Probably the height of narrowness was never reached until a country based on common schools began to establish one kind of morality for six days in a week, and another kind of morality for the seventh. New York City is rapidly finding out what comes of such impossible notions. Morality, of course, under any rational interpretation is an action or course of action that advances our own well-being together with that of our neighbors. In evolution terms to be moral is to will on a line with our own honor and manhood—to increase our life and redeem it from waste. Immorality is life waste—and therewith it is the destruction of character. It is impossible to create a specific Sunday morality. If whisky selling tends to the damage of seller and buyer it is no more a curse on Sunday than on Monday. If it is inherently innocent to pick a basket of apples on Tuesday, it is on others. When our Puritan fathers undertook to legislate sin into a Sunday shave they did so because they literally thought a supreme revelation ordered it. But New York aldermen and New York legislators are not troubled with such convictions. The Sunday laws are results of old superstitions. They are held on to after the superstitions are dead, because the religious public is not ready to face the question of natural morality and live by it. There is a determination to let saloons drive their unwholesome trade six days; but the seventh is a sop to the Lord.

To thoroughly appreciate the false logic of Sunday liquor laws read what Mayor Strong of New York said at Asbury Park. "Open saloons on Sunday are responsible for pauperism and crime; for thousands are driven to the almshouse annually through drink." Any one can see that it is not the open on Sunday that does the mischief but the open on any day. He adds that the Sunday law "has caused more corruption than any other law on the status books. It has corrupted the police, and I am afraid it has corrupted the judiciary." If so, then abolish it and try a law that is consistent.

The saloon party is more consistent. If, they say, you base the crime of selling on the sacredness of the day a sacred day you shall have. The barber shops shall be shut. It shall not be possible to hire carriages or to buy a loaf of bread. If it is a quiet day you want you shall have it; and we will see who will first cry enough. The first reaction comes when the poor bootblacks and newsboys are robbed of one-seventh of their income. The apple woman with three or four children in a tenement room must economize more closely or starve. The rich citizen with a retinue of servants will dine as sumptuously as ever. No possible Sunday enforcement, said Dean Stanley, but bears heavier on the poor laborer than on the bishops. So in New York the cheap excursions and even the airings in the parks are under the ban. It simply is impossible to create a one day morality. What is right on Saturday is right on Sunday. When religious people give up this whole impossibility and insist that a wicked thing shall not be done on any day, and a right thing shall be done every day, they have a basis for law and order that can be enforced. If whisky peddling is a crime on Sunday it is on Monday. If bootblacking and shaving are right on Monday they are on Sunday. A few weeks ago we discussed the true idea of the Jewish Sabbath, showing that enforced rest was not originally the heaviest part of the law but enforced work. *Six* days shalt thou labor; but the *one* day thou shalt rest. Now let the burden of legislation be to see that the whole population works six days; every one contributing his share to production; then the seventh day can take care of itself. As a matter of fact the evils of our metropolitan Sundays—the dissipation—come from the determination of the religious people to enforce a Sabbath rest while a large part of the population does not work six days.

The time has long since past when we could all rest together—we cannot play alike or worship alike, or think alike. Who shall lay down the law as to how we shall keep Sunday? By and by the majority will turn around and say we have had enough of *your* law; now you shall have some of ours. You have told us what we shall not do; now we will tell you what *you* shall not do. We will shut up your churches as we now shut up your barber shops and your other Sunday indulgences. We will keep you in doors and forbid the Sunday display of new dresses on the avenues. Sunday began two hundred years ago by driving all to church and fining those who stayed away. It has come down now to forbidding this and that; while not a tenth of the people go to church. You are on the wrong track. You are wasting your moral force trying to keep up the semblance of a sacred twenty-four hours. Band all your strength to suppress intemperance and temptation all the seven days and you will be consistent. Then there will be a steady gain of law and order. If the saloon is right and legal and legitimate up to twelve o'clock Saturday night, there is no innate law for pronouncing it illegal and wrong for the next few hours. In other words, rum selling and whisky selling are not made worse by the day. It is not the day we need to protect; but the intemperance we need to stop.

Then comes the personal liberty question. Can you tell exactly where the line is going to be drawn? Can we forbid "Tom and Jerry" a saloon tipple when we know that mayor and aldermen and lawyers and not a few priests and parsons have their wines or worse? Can we understand just what *is* rest to some one whose temperament or occupation is different from our own? One of our most famous authors was unable to keep in health without sharp physical exercise *every day*, and he took it sawing wood. Going to

church is the severest possible labor to some people. They need rest from brain labor.

The whole Sunday enforcement business should be given up. The aim of law and of religion should be to enlarge the opportunities to rational rest. Spend all our moral force on permissiveness and help. Our churches should have play grounds and gymnasiums as well as sermons. When Ægassiz first came to America he complainad that the worst feature of society was Sunday restrictiveness. He had been accustomed to hear his preacher discourse in the morning and play ball with him in the afternoon. Even John Calvin sometimes adjourned his evening service and went with all his congregation to the theater. "Better theaters than ours?" To be sure; and we would have better theaters if we gave up our Puritanic struggle to give the devil the best chances at pleasure and rest. I write as one who rarely goes to a theater; but I claim the green fields on Sunday. I insist on my right to take my rest with games that discharge the blood from my brain. We are an overworked nation. Insomnia and insanity are multiplying. Our time for rest we must have whether in the middle of the week or at the beginning or the close. The church must learn to give us something besides the hard work of listening to logic—or the harder work of listening to illogical sentiment. The subject opens out very widely, because we are infusing our whole social life and our legal code with the mischief of two kinds of morality. The key to the whole difficulty is "Do unto others as you would that others should do unto you" on every day in the week alike. Give up your seventh day restrictive code. Enlarge your religious privileges to cover all that is helpful. Make your church mean everything that is wholesome and saving. Think of the whole governmental force of New York clapping their hands over "a dry Sunday," no matter how wet or whisky-soaked Wednesday or Saturday is. Nor does any one believe a single soul saved from evil desire. They have simply put the handcuffs on for one day and then taken them off for six.

E. P. P.

One of the heaviest snowfalls in the history of this country was Feb. 19 to 24, 1717, when the snow remained five to seven feet all over New England.

"Does any one really buy these things?" asked a customer of a dealer in plated ware, pointing to a shelf filled with silver of florid decoration. "The worst designs sell best," was the answer. "We sell thousands of those things to dozens like that small piece that you admired. These articles sell the country over for wedding presents, and the thing demanded is elaborate chasing and odd designs rather than simplicity and beauty of outline."

Prof. Ball, the astronomer royal of Ireland, calls attention to a curious fact in connection with tides. At present the moon is 240,000 miles away, but there was a time in the distant past when it was only about one-sixth part of this, or say about 40,000. If the moon at a distance of 240,000 miles gives us tides that average three feet the world over, they must have been 216 times higher, or at least 640 feet, at the time when it was only 40,000 miles away. Such a tide as the above would drown the Mississippi Valley from the Eads jetties to the mouth of the Bad Ax and would pile up water 300 feet in the streets of St. Louis.—*St. Louis Republic.*

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Single-Tax Morals.

The right of private property in land has been attacked by a long list of high authorities, of which John Stuart Mill, Henry George, Herbert Spencer and Alfred Russel Wallace are the most conspicuous.

Mill proposed to correct the evil, which long usage had established as a right, by ascertaining the present value of land, and taking for public use the future increase in value. Herbert Spencer, writing in the fifties, demonstrated that land could not justly be the subject of private ownership, and left those who had gotten themselves into the dilemma to get out as best they could. In recent editions of his "Social Statics" the chapter (IX.) on Land has been expurgated, but the logic of his argument cannot be expunged. Spencer's Chapter IX. is the most widely circulated single-tax tract.

Henry George is father to the single-tax doctrine as now generally held. He denies *in toto* any color of right to private property in land, denies the right to compensation, assigns land monopoly as the chief cause of poverty, and holds it to be the fundamental error of civilization. He goes further, and includes with land all those public utilities which in their nature tend to become monopolies, such as railroads, telegraphs, waterworks, and the like.

Professor Wallace, the distinguished scientist, and many economists, sociologists, and men of affairs have given ardent support to this radical doctrine. General Francis A. Walker, in "Land and Its Rent," admits the absence of natural equity in private ownership of land, but defends it upon grounds of political expediency and the difficulty of resuming public ownership. Henry C. Carey and M. Leroy-Beaulieu deny the existence of economic rent, or any surplus value in land above its labor cost.

In Congress, a contingent of single-taxers, led by Johnson, of Ohio, Judge Maguire, of California, and De Witt Warner, of New York, have in the last two sessions introduced measures looking to the raising of all Federal revenue by a direct tax on land values. It is claimed that the last Congress contained twenty-five pronounced single-taxers, and fifty others holding to that theory, though none of them was elected as such. In the election of last year, several Congressional candidates were put in the field on single-tax platforms—notably in Minneapolis, Chicago, Peoria and St. Louis—but without success. The thoughtful people are numerous who deny the justice of rent or dividend derived from monopoly in land or franchise properties; but many of these hesitate to apply so drastic and untried a remedy as their summary confiscation by the government. They do not readily attach to land reform that supreme importance which should draw them away from other political convictions and party affiliation.

A wise Englishman remarked that the political rights of the English people had all been acquired as concessions to party expediency—sops doled out to catch votes. It seems likely that the cause of land reform will have to abide the slow process of economic education and gradual absorption into party politics.

In England, land nationalization is promoted by an energetic league; it is one of the chief demands of the Fabian Socialists and of the labor unions and co-operators. There are single-tax leagues in many cities of the United States, but there is no approach to the thorough organization or the numerical strength of the English.

Taxation is a fiscal operation, but it has a very decided influence on public and privare morals. In devising a revenue system, the statesman has in view the needs of the treasury, caring little or nothing whether it tends to honesty or to dishonesty. A high license from saloons, though they generate one-half the crimes, or a duty on imports, though it debauches the tourist and the merchants, are to the average legislator purely matters of finance. It is said that everybody is by nature a smuggler; even women, uncontaminated by the tricks of trade, scruple little at the devices by which the custom-house is tricked. Tax-dodging seems to lose the aspect of crime. To the moralist it is of the highest importance that tax-returns should not be a school for fraud. The so-called single-tax is a tax on ground-rent, a single item that is visible and its value ascertainable. In the present system we undertake to tax houses, merchandise, furniture, money, credits, crops, and every sort of personal belongings. But for that immovable rock, the Constitution, and the movable Supreme Court, we should now also be taxing net earnings. We tax the owner of a house, or a farm, or a railroad, and then tax the holder of the mortgages on them. Perhaps it is to keep the deacons and preachers out of temptation that we exempt churches and the appurtenances of the sanctuary. In all this mass of things the value cannot be even approximated by any one but the owner. He is, therefore, required by law to make return of the highest amount and value on hand within a given period. The fiction of Verne or Haggard does not equal in picturesque impossibilities the pages of an assessor's ledger compiled from these sworn statements. Some years ago a St. Louis daily published the personal-property returns of the wealthy men of that city. Few of them had any money or mortgages; the value of their pictures, books, furniture, and equipages would not decently furnish their kitchen. Stead has told the same story for Chicago; only it is worse. Harvey tells us that Chicago's diamonds are assessed at $27,000. A merchant is taxed on his goods, and in some places also on the amount of his sales. By the time he imagines what the sheriff could get for the goods sold in a lump for cash in hand, with possibly only a junkman for a bidder, the valuation of his assets would astonish his creditors and Bradstreet, if they did not know its Pickwickian fabric. The machinery, patterns, fixtures, and patents of a manufacturer are suddenly transformed into worthless scrap-metal, kindling-wood and waste paper. Assessors might play detectives, and in some degree verify returns; but the task is so endless a one, and official prying so odious, that it is never done. In many places, even in whole states, the underrating has become so habitual that fifteen or twenty per cent. of the true value has come to be the recognized official standard.

Can anything be conceived that is more calculated to undermine men's consciences than this temptation to violate the law, defraud the government, and perjure themselves? The temptation is constant, for the returns are made every year; it is universal as to the class who own any taxable personal property; it is no respecter of persons or professions; for the widow and the preacher and the teacher may persuade themselves

that they should not pay on full value when others pay on a fourth or a fifth, or none at all.

The same facts suggest another fault in the system—inequality. Taxes should be the same for all, each contributing to the expenses of the government in a uniform proportion to his property. But this premium on perjury results in the honest paying several times the rate that is paid by the dishonest. One class of mortgagees pay the tax, others do not—with the result that borrowers pay the taxes on loans, while some lenders pay and others pocket the tax.

Manifestly, a tax on land is simpler and surer. Its valuation can be made regardless of the owner, and the temptation to evade and undervalue is removed. Being visible, comparatively permanent, and possessed of uniform elements of value, it can be assessed as fairly as human judgment will permit. In assessing real estate, there are several elements to consider—the ground, the buildings, and the condition of the buildings as related to the present and prospective uses. The valuation would be greatly simplified if the ground value alone were to be fixed. But even this is now complicated by speculative influences, which often place the market price far above the present rent value, and sometimes below it. If the assessor had to deal only with the present rental value of the bare land, regardless of improvements and regardless of the future, he could get close to the truth and to uniformity. This tax on the annual rental value of the bare land is the single tax.

But the moralist objects that this would rob the landowner of his rent, and the economist says the uncertain tenure would retard improvements, and the statesman charges class favoritism, because the landowners would pay all the taxes, while the owners of bonds and pictures and horses and yachts would pay nothing. These objections are plausible but not insuperable. We may leave it to the final judgment of any one who will look the proposition squarely in the face, whether land, which is a gift of nature, limited in amount, an easy subject for monopoly and a necessity to every living creature, is a fit subject for private ownership, any more than a human soul and body is. But whatever our moralist friend may say to this, he will surely agree that the owner of land which is needed for use has no right to keep it out of use, or under inadequate use. It would be conceding a purely conventional prerogative to say that the Astors or Trinity Corporation have a perfect right to tear down their houses, board up the lots, and refuse to let them be occupied, or, what is the same thing, hold their lots in crowded Gotham vacant. To a real-estate owner who is making appropriate use of his land, the change from mixed taxes to a single tax on land value would make an unimportant difference. The excess on the land is recompensed by exemption of buildings and personal property. *The Outlook* occupies airy rooms in a handsome building on a by-street. The value of the building is probably about equal to the value of the ground; the owner has made a reasonable use of his land. The single tax would take all of the rent of the lot, but would exempt altogether the building. His loss of income would not, therefore, be great, and would be further abated by the exemption of his cooking-stove, his Bible, and other personal property. But around the corner from *The Outlook*, on New York's crowded Broadway, is a two-story rookery handed down from the pasture days of Governor Clinton. The lot is more valuable than *The Outlook* lot; the rookery is rated at a bagatelle on the tax-lists; the rent is high and values are increasing; so the owner takes his rent and lets the eyesore stand. But when the lot should be taxed at its full rent value, as much as its ten-story neighbor, the rookery would come down and give way to a suitable building. In that case the landowner would be damaged by the same logic of events that now so frequently overtakes land speculators.

Here may be seen also the answer to the economist's dilemma about improvements. So long as the owner of the improvements pays the assessed land tax, his occupancy is undisturbed; he may lease, sell, or improve with absolute security. He has now no safer tenure or title. Improvements being exempt, the tendency would be to erect the best buildings that the location would justify. With material and labor untaxed, improvements would cost less, thus adding another influence to raise their quality, and a fresh impulse in the industry of house-building.

One set of critics have argued that a land tax to the full extent of economic rent would yield a dangerously large revenue and foster corruption; others fear that it would be inadequate. There are no sufficient premises for either of these vague conclusions, nor is the dilemma a serious one. Greater use would, undoubtedly, be made of land when no capital investment was required, and there would be less huddling in tenements; but these new demands would be offset by the full use of all desirable tracts, and migration to the free lands of the country now withheld from use. If the revenue were increased, there are good uses to make of it in public convenience and in beautifying the country and cities; if insufficient, a tax on franchises is an unlimited field to exploit. Here it must be repeated that the single tax embraces all public functions that are actual or incidental monopolies, such as railroads, water and gas works, telephones and telegraphs. These, like land, owe their monopoly or rent value to the public, and that value should return to the public treasury.

The single tax promises to remove the temptation to perjury and fraud that attaches to a miscellaneous property tax; it proposes to raise revenue wholly from the economic rent of land apart from improvements, and relieve all human effort of any tax whatever; it will destroy land speculation, because enhanced values accrue only to the state; it promises to empty the slums and overcrowded tenements by making all city lots available and untaxed houses a favorite investment, and by drawing to the adjacent country the surplus city population. It does not promise to eliminate human selfishness by one fell stroke, neither does it need to confiscate rent by one legislative act. A progressive tax on rent running through a long period of years would make an easy transition, would end at once some of the worst aspects of the evil, and would be but slightly felt by those directly affected.—N. O. NELSON in *The Outlook*.

The Triple Step.

BY LOUISE NYDEGGER.

"Time has a threefold step," said an ancient sage; "slowly comes the future, swiftly as an arrow flies the present, while the past stands forever still."

Our clocks measure accurately seconds, minutes, hours, but within us we have another measure that we apply to time. According to that there are minutes which have the length of hours, and again hours that seem to pass like minutes. Time has a way of taunting us more than anything else in this world. The more impatient we are for its coming, the more slowly it approaches; the more eager we are to have it remain, the quicker it flies. The moments fraught with pleasure are winged, while those of dullness have the pace of a snail. Busy, active people who are most in need of time, never have enough of it, while those who are idle always have too much.

Since the past exists no more outside of our memory and the future has its being only in our imagination, the present alone is real. It is the ceaseless transition of the future into the past,—the rushing life-current that surges between the still eternity of departed ages and that of coming ones. In the present alone can we act; no power upon earth will enable us to go back into past time and do there what we left undone or undo what we have done. This stern fact is the bitterest sting in all repentance. "The past stands forever still"—how this immutability torments those who would live the past over again in order to change the record which it holds of them! But the lost youth, the neglected opportunities, the precious moments wasted, never do come back. The past is relentless, neither entreaties nor good resolves nor penitence can induce it to return to us. But the past has once been the present and its opportunities were within our reach. If we have well employed its moments we have no reason for wishing them back.

"Slowly comes the future" and we cannot speed it in its course any more than we can bring back the past. Its aspect of mystery often makes that slowness exasperating when we look forward with inquiring eyes. We can only conjecture what may be from what is, and frequently we prove to be false prophets. Since the past is beyond our control and the future beyond our knowledge, the present is more precious, more essential to us than either of the other two. The poet tells us:

> Trust no future howe'er pleasant
> Let the dead Past bury its dead!
> Act,—act in the living Present!

"Swiftly as an arrow flies the present," and, as it then joins the immutable past, we must take hold of its fleeting moments before they are gone beyond recall. Often we let the present fly away idly, in dreaming of what we are going to do in the future. Some of us look so much forward that they overlook the present with its duties, while others slight what is for what has been or might have been.

As the present is the fruit of the past and the seed of the future, we need not refrain from looking occasionally forward or backward. It is very natural and even advisable to do that. But by directing our attention too much to the future, we become visionary, and too much dwelling on the past makes us morbid. A healthy mind will look forward only in so far as he will be stimulated to act in the present, and backward in order to instruct and guide himself by past experience. He will fret neither over what has been, nor over what is yet to come, but he is chiefly concerned with that which *is*. Thereby he is making a past that he will never have to regret and at the same time he is preparing himself in the best possible way for the future. Happy is he who can see one year past and greet a new one "with a heart for any fate."

What Should be the Policy of the Congress of Liberal Religions.

BY REV. JAMES GORTON.

There is an honest difference of opinion. Brother Johonnot and some others seem to think that the Congress should not, directly or through any indirect agencies, organize parishes or do any missionary work, but should simply aid the accredited agents of the various liberal denominations to do this work under their own names. It is contended that if the Congress, directly or indirectly, does missionary work and organizes parishes, without the federated consent and approval of the various liberal denominations as wholes, it will not help but hinder, interfere with, and damage the work of these denominations, and will thus produce more or less of division and weakness, or possible ill-feeling and alienation, instead of producing unity, strength, good-fellowship and a larger co-operation for the advancement of common interests and the promulgation of truths held in common.

It seems, therefore, to be contended by these that the Congress must wait till there is an organic confederation of these various liberal bodies as wholes before attempting to do any missionary work or organize any parishes, and that in the meantime, until this organic confederation can be accomplished, the Congress should devote itself to the work of holding meetings for the pur pose of talking up this question of confederation, to present papers, addresses and discussions upon important themes and interests held in common, to the end that we may understand each other better and more fully, and may enter into a larger and heartier fellowship. In other words, the Congress should be reduced to a mere talking and good-fellowship body, and should decline in any manner or under any conditions or pretext whatever, to be an active body in the way of doing missionary work, or forming any sort of organizations, until such time as the proposed confederation is consummated.

Now the writer does not, for one, believe that this policy is either wise or possible. We do not doubt that considerable good, perhaps a very great amount of good, would arise from the mere coming together of these liberal denominations to form a talking congress, to discuss many vital themes, and so to understand each other better, to appreciate each other more fully, and to enter into a heartier fellowship with each other as individuals and denominations. But, while the object of the Congress is to do this, its ultimate and plainly declared object is to do more than this; it is to aid and encourage in the organization of liberal religious parishes, out of all the liberal elements of a community, and under a name and form of organization acceptable to those elements, whenever and wherever there is not sufficient of any one liberal element to form a strong and successful organization. And further, it would be the natural and legitimate work of the Congress to do missionary work and to organize parishes in any community where there was a need or a call for such work, and where it seemed evident that any of the liberal denominations, by its agents or otherwise, could not and would not go. Now there are just such fields as these, and not a few of them.

What we contend for is, that in entering these fields the Congress is entering fields that any of the separate liberal denominations would not and could not enter. In thus entering these fields the Congress is not in any way hindering, opposing or interfering with the work of any liberal sect; but it is enlarging the dominion of liberal and rational religious thought, and the number and power of liberal organizations. And since it aims to do this work where no one of the liberal sects could or would do it, it must be obvious that it is a work helpful to all the liberal denominations, and a work in which they ought to rejoice, unless they think more of their name and organization than they do of their principles. I do not believe that the Congress as a whole, nor any person connected with it, has any desire to oppose, or injure, or in any way interfere with, existing liberal bodies. On the contrary their desire is to help all these bodies to greater power and larger efficiency. In this respect the spirit and purpose of the Congress should not be misunderstood or misinterpreted.

But, further, the organic federation of the liberal denominations as wholes, for the purpose of carrying forward the work contemplated by the Congress, is a kind of federation which we believe to be practically impossible at the present time, and for a long time to come, if indeed it could ever be possible. The reasons for this are more or less obvious, and we need not stop here to discuss them. But there are many in all these liberal denominations who are ready *now* for the work which the Congress proposes. Shall they wait for everybody else to get ready? If they wait for the proposed confederation they will wait forever.

In waiting for such a confederation, or in refusing to enter in and work and organize, where no one of the existing liberal sects would or could organize, the Congress would be literally throwing away splendid opportunities for the advancement of rational religion and the increase of the number and power of the liberal organizations.

We are opposed to the throwing away of such opportunities. We believe it would be foolish and suicidal to do so. We believe it would be unkind and unjust, not to say treasonable, to our brothers and sisters who need this help, who are hungering and thirsting for what we have to give, and who are, from many quarters, sending up a Macedonian cry to us to give them help and deliverance. For these reasons also we do not favor any attempt to secure the proposed confederation. We feel confident it could not be secured. We do not believe it is necessary. We do not believe that the Congress can do its best work in that way, or can do its work at all in that way. But no one can be more strongly opposed than we are to the Congress designing or attempting anything that shall in any way injure, or hinder, or interfere with, the work of any of the liberal sects, or of any other sect. No one can be more strongly in favor than we of the Congress doing all that lies in its power to advance the principles and organic enlargement and power of all the liberal religious bodies. We know that through its missionary advocates the Congress is proclaiming the same great central truths of religion to which all the liberal denominations hold; and we believe that the organizations it forms, under whatever name, by a natural process of discipline and development—of association and assimilation, may and will be brought into organic fellowship with the existing liberal religious bodies; and especially certain will this be the case if the liberal sects exercise towards these new organizations, not a spirit of suspicion or narrowness or bigotry, but an entirely broad, sweet, tolerant and fraternal spirit. Let us not miss our great opportunities. Let us not be afraid of the Congress or its work. It will do us good and not evil. It has already done a vast amount of good. Let all the liberal forces join hands, face the same way, and march forward, an invincible army, to conquer the world for freedom and progress, for truth and love, for fraternity and righteousness. Thus may we bring in in its largest and fullest measure, the Kingdom of God, the Kingdom of Christ, the Kingdom of man.

In fact we are in favor of Dr. Momerie's proposition, that the Congress be called "The Liberal Congress of Religions" instead of "The Congress of Liberal Religions"; for the former is what it has actually been from the first; and the quite large and growing and able liberal contingent from the orthodox ranks, are our allies, and we rejoice in the honor and privilege of working with them.

Social Separation from Nature.

During the past forty years, under the lead of the great English scientists, an earnest revival of interest in nature-study has been awakened, but it is up-hill work to introduce this feature into the schools. The nature-spirit is not present. We are told that science is in the course of study, but when you tap the pupils you get something like this: "What is a horse?" Answer: "Class, *mammalia*; order, *ungulata*; family, equidal," etc.—which is only a label or tag of science, and is not natural knowledge at all. One has only to read the addresses of Prof. Huxley on the subject to realize how desperate has been the struggle to introduce even a few gleams of native sunlight among the perpetuated shadows of ancient learning.

Our broad, speculative view of modern industry is illusive. While reading the graphic and eloquent description, by Macaulay, of the blessings bestowed upon mankind by the application of the Baconian method to material welfare, we lose sight of the immense sacrifice of moral conditions and the severe cost of individual worth at which these temporal benefits have been purchased. We forget how the means of industry have been unjustly appropriated by greed; how the earth as a soul-home has been irreverently turned into real estate for the speculator; how machinery tends to destroy constructive ideality in the workers; how division of labor blights the spiritual and esthetic sense of form which nature teaches and inspires; how, by making labor a mere commodity, the possessor of the labor power is degraded in self-respect, suffers in his moral aspirations, and in his love for the earth and for natural forms of beauty. So far as modern industry tends to do all his, it is denaturalizing and atheistic.

The aggregation of population which modern industry has forced is, but need not be, an evil to be deplored. The best achievements of civilization are to be secured among compact populations; but the disadvantages of compression must be relieved by numerous devices. If the population is condensed, the rectifying influences of nature must also be condensed. In this respect the provident care of European nations far surpasses anything of the kind with us. Where else in the world than with us has there been such a reckless destruction of forests; such a wanton extermination of races of animals; such a heartless defacing of physical beauty; such a greedy sacrifice of the divine body whenever there was any money in it? Notwithstanding the commendable efforts to

rectify these abuses and to counteract the evils of massed populations, we fall far behind in comparison with other peoples. Call to mind the immense *Prater* of Vienna; the *Thiergarten*, almost in the center of Berlin; the *Bois de Boulogne* of Paris; Hyde Park, of London; the magnificent botanical and zoological gardens in many foreign cities; leafy and flowery parterres in all directions; long stretches of double shaded boulevards; such green and wooded areas as the *Bois de Vincennes*, in Paris, sprinkled all over, during any summer day, with families of workmen —with women sewing, and children rolling on the shaded grass. Then turn to our best ornamented parks, limited in number and extent, far away from the people that most need them, and fenced off by the prohibition, "Keep off the grass." What a poor redemption of the abuses of artificial environment for a nation that, more than any other, abounds in earth-surface and its products.

If the present indications continue, we shall outstrip all other nations in the tide of popular movement to the cities, and away from "tongues in trees, books in running brooks, sermons in stones, and good in everything." In 1790, twenty-nine out of thirty of our population lived in the country; in 1840, one in twelve lived in cities; in 1890, one in three lived in cities of over 8,000 inhabitants. The most thickly populated square mile in London contains 179,000 people. A square mile in the tenth ward in New York is packed with 330,000 tenement population. Of the 1,250,000 tenement dwellers in New York, the larger proportion never breathe fresh air, or see a green thing, except the wilted tops of stale vegetables. Degraded nature and depraved humanity go together. This congestion of humanity has been long enough in existence to breed a city race, whose only touch of nature is with half-starved dogs, cats and rats; and the newly differentiated genus is rapidly increasing and transmitting its debased characters. From this degenerate mill is constantly grinding out a large contingent of American citizenship. These people are not simply "without God in the world," they are without both God and the world. You may say this is New York, but you will be surprised to find how rapidly other cities are duplicating the same conditions.

The most grievous aspect of this curdling of humanity in cities is its influence on child-life. During the first years of life the nature-instinct is most active and hungry. Muffled by the conditions of municipal poverty, this instinct is stifled and deadened; in the public school it is apt to lie undeveloped, and by the cramming method is often expelled. The extent to which barrenness of the simplest elements of natural knowledge prevails is not generally understood. While preparing school books in Cincinnati, I was surprised to find that a large number of children in the public schools of that city had never seen a cow—a fact that indicates ever so many other deficiencies of experience. Prof. Stanley Hall has carried his investigations so far as to ascertain that, among widely examined primary grades in the Boston public schools, fourteen per cent. had never seen stars; thirty per cent. had never been in the country; forty-seven per cent. had never seen a pig; sixty per cent. had never seen a robin; and more than three-fourths had never seen, and knew nothing about, the common cereals, trees or growing vegetables. All these facts are but evidences of denaturalization doing its work.

But there is an encouraging view to be taken of this gloomy group of facts. There is in human nature an immense vitality, no matter how badly it has been smothered. What seems to be gone is often "not dead but sleepeth." Jacob Riis, in his "How the Other Half Lives," tells us that the German with his flowers is a gospel of salvation to the cave and cliff-dwellers of the tenement districts. "His garden in the tenement block does the work of a dozen police clubs." He further says that, under the gentle appeal of flowers, he has seen "instincts awaken whose very existence the soil in which they grew made seem a mockery"; and that an armful of daisies has kept the peace of a block better than a policeman and his club.

I can readily believe all this, since the first thing to be done for any lapsed human being is to restore him to nature. The logic of the process is simple. The physically hungry must be helped to feed himself; the physically naked must be shown how to cleanse, clothe and house himself. After this restoration of the coarser elements of being, the next step is to awaken the esthetic sensibility by the voices of nature. These are the voice of God. For men in distress and degradation, beauty is as necessary as bread. Are we not finding out that sociology is our main study, and that the gospel of sociology is revealed in the natural face of the indwelling God?—JOHN MONTEITH in *The Non Sectarian.*

A Talmudic Legend.

ISAIAH.

Legend relates that while Isaiah was addressing King Hezekiah, he suddenly stopped speaking, and his soul was borne away by an angel. He traversed the firmament and witnessed the perpetual strife being waged between angels and demons, in the space between the earth and the moon. He entered the sixth heaven and admired its glory; then he passed on to the seventh heaven, where he beheld Jahve seated upon his throne, surrounded by his celestial court, and there future events were revealed to the wandering prophet.

When Isaiah awoke from his trance he related to Hezekiah all that he had seen and heard, except the portion relating to Hezekiel's son Manasseh. But when King Hezekiah lay on his deathbed, Isaiah revealed to him the extent of the future iniquities of his son.

"I would rather die without posterity than to leave behind me a son who will become such an evil-doer," cried the poor king; and he would have arisen from his deathbed to slay his son, had not Isaiah interfered, saying piously:

"It is the will of God that he should live."

The Talmud relates that a certain Rabbi Simon Ben Azai found a genealogy in Jerusalem wherein it was written that Manasseh killed Isaiah, after the following curious manner:

Manasseh said to Isaiah:

"Moses, thy master, said: 'No man shall see God and live.' But thou hast said: 'I saw the Lord seated upon his throne.' Moses said: 'What other nation is there so great, that hath God so nigh unto them?' But thou hast said: 'Seek ye the Lord while he may be found.'"

But Isaiah thought, "If I excuse myself I shall only increase his guilt and not save myself." So he answered not a word, but pronounced the ineffable name, and a cedar tree opened and he disappeared within it. But they took the cedar and sawed it into pieces, and when the saw reached Isaiah's mouth, he died. (Yebamoth 49.)—*Reform Advocate.*

Suggestions.

BY LUCY GODDARD STILES.

The *Fortnightly Review* for April, 1893, contained a suggestive article by Coulson Kernahan, upon the poems of Louise Chandler Moulton. This study of a representative woman poet of America and the foremost place which it gives her among her sister poets, together with the space given the consideration of that central thought of Mrs. Moulton's verse—namely, the thought of death — clearly suggests some further thoughts upon the women poets of America and their comparative standing; and, moreover, not only their handling of that *vital* subject—death, but the consideration of death from the broader standpoint of general literature and of earnest thought outside of literature.

To an American an English estimate of the poets of America is always of interest; and to a woman, a man's estimation of women and especially of a woman who represents some of the best and most characteristic elements of the *feminine* mind, is perhaps of intenser, if of less general interest. If, as Mr. Kernahan says, Mrs. Moulton is the only American woman whose verses have gained the public ear upon the English side of the Atlantic, it is something to be regretted; not that Mrs. Moulton is not worthy of whatever place she may have taken in the heart of England, for emphatically she is a poet of grace, of simplicity and of winning tenderness, but because we have other women among our poets of equal eminence and deserving of equal esteem. For one, at least, of these poets we claim a wider range of thought, a firmer mental grasp, a more exalted faith, and a deeper, larger love of humanity. Therefore she is a more vigorous and wholesome sustainer of the mental and moral needs of mankind. A copy of the poems of Helen Hunt Jackson was always carried about in Emerson's coat pocket; and he said of her that she was not the greatest woman poet of America, she was the greatest *poet.* During her life her warmest friends were among our most eminent literary men and women, and her death inspired some of the best poems of our best poets.

To the memory of H. H. comes this exquisite sonnet from the pen of Thomas W. Higginson.

"O soul of fire within a woman's clay!
Lifting with slender hands a race's wrong
Whose mute appeal hushed all thine early song,
And taught thy passionate heart the loftier way;
What shall thy place be in the realms of day?
What disembodied world can hold thee long,
Binding that turbulent pulse with spell more strong?
Dwell'st thou, with wit and jest, where poets may?
Or with ethereal women born of air
And poets' dreams, dost live in ecstasy?
Teach new love thoughts to Shakespeare's Juliet fair,
New moods to Cleopatra? Then may be
The woes of Shelley's Helen thou dost share,
Or weep with poor Rossetti's Rose Mary."

The opening lines of this sonnet of Col. Higginson's refer to Mrs. Jackson's devoted work among the Indians. The romance and idealization of their life is embodied in her touchingly beautiful story of "Romona." The "Century of Dishonor," is another of her books containing the heart-rending facts of the wrongs of the Indian race. The closing verses of the sonnet are significant of her breadth of sympathy.

Among other noteworthy poets in America are Lucy Larcom, that serene and gentle poet, the friend of Whittier, who has just died, and Emily Dickinson whose unique

personality struck a new note in American verse, and aroused an interest and admiration the intimations of which must have reached English lovers of what is rare and unusual in literature.

Other women of lesser poetical talent have from time to time won attention from literary circles and have in their degree proved helpful and inspiring to the larger public outside of literature. But of all these poets of lesser magnitude Helen Hunt Jackson stands in enviable relations to an artistic world and to an aspiring and sympathy-craving people.

The difference in the attitude of Mrs. Jackson and Mrs. Moulton—and there is a marked divergence in their poetical relations—lies in that subtle difference of hope and faith. In Mrs. Moulton's happier verses there are hints of some strong, some stimulating hope, but too often death is the dispoiler.

"Pale roses bloomed by that far sea,
And shivered at the sea-wind's breath;
A bird flew low and sang to me—
'The end of love and life is death.'"

Nor is gentle earth the tender mother on whose bosom is found eternal rest. Even love itself, the conqueror of life and death, is oftentimes faithless. "June turns to December" and the flame of love burns to a handful of ashes.

"When skies are gray,
And the autumn winds are here,
Love will away—
Fleetest, vaguest, farthest rover
When the summer's warmth is over."

Mrs. Jackson never allows this note of melancholy, this faithlessness, to creep into her poetry. Love and immortality are her watchwords,—the strength of love is the proof of immortality. Her faith was such that it might be said of her as it was said of Margaret Fuller, that "she did not believe in our future and unending existence, she *knew* it and lived ever in the broad glare of its morning light." So her death is the "entrance into the great light," and among other testimony to the hope that was in her, "The Resurgam" is the noblest expression. Yet should it be asked whence comes this vivid hope, the only answer must be something like that of the sainted preacher Frederic W. Robertson: "He alone can believe in immortality who feels the resurrection in him already."

To many minds who long for direct proof or whose satisfaction lies solely in scientific statement, this answer comes with a sense of mockery. The human heart never fails to respond to so burdened a question as Mrs. Moulton's poems ask. Yet has not the soul of man need of a strong current of hope rather than a melancholy strain of half despair in the midst of hope? Surely if that immortality which man craves—and in his best moments he does not desire continued existence for the sake of reward, but as an opportunity for larger growth and deeper comprehension,—if this immortality is not for him, then all the more important is it that those who aspire to be our teachers, or that those who sing our songs, should strengthen us with a hope for this life or satisfy us with a reason for living. Yet at its lowest estimate death may be proved not unkind. A man must be very thankful and very happy if life has been filled with "loves and friendships," and if its great boundaries have been all of "sunlight and starshine" and "smiling fields and flowers," or if the consolations of "art and song" have sufficed for its deep afflictions; but there are souls to whom life has not meant all this. There are those who have struggled incessantly with the torturing ache of loss or pain, whose very sunlight has been in the midst of blighting shadow, whose aspirations have been of no avail, and whose deepest longings have been unsatisfied; to those troubled souls it were best if death were but transition to that fuller life denied them here, but if this cannot be, then even the thought of the eternal rest of death must come to such unrest with a nameless sense of comfort,

"Life's night rests feet that long have stood;
Some warm soft bed, in field or wood,
The mother will not fail to keep,
Where we can 'lay us down to sleep.'"

and even from a weary heart whose hope is the Christian's hope of a "blessed immortality" comes the echo:

"Ruh' ist das höchste Gut, und wäre Gott nicht Ruh',
Ich schlösse vor ihm selbst mein' Augen beide zu."

(Rest is the highest good, and were God not rest,
I would hide my eyes even from Him.)

The Babylonian Exile.

The Assyrians were the first people to make use of the exile as a means of pacifying rebellious tribes. Whenever they chanced to come upon an especially strong nationality, which offered determined opposition in its struggle for existence and was not willing to be swept away without resistance by the advancing avalanche, the entire nation was expelled from its land and dragged into the heart of the Assyrian empire, either directly into Assyria itself, or in-so regions which had been denationalized for generations and already been made Assyrian, whilst the depopulated country itself was filled with Assyrian colonists. The Assyrians had already noticed that the strong roots of the power of an individual as well as of a nation lie in its native soil. Home and country mutually determined each other and form an inseparable union. In those days they did so more than now, for then religion also was an integral part of the nation, and religion, too, was indissolubly associated with the soil. A nation's country was the home and dwelling-place of its national Deity; to be torn away from one's native soil was equivalent to being torn away from Him, and thus was destroyed the strongest bond and the truest source of nationality.

The object of the transportation was attained. Such members of the ten tribes of Israel as were carried away in the year 722 have disappeared without a trace, and if that branch of the Semites commonly known as the Aromaic has been unable to assume a distinct ethnographical type in history, the fact may be ascribed to the five hundred years' dominion of the Assyrians in those regions, who from the earliest times systematically eradicated the nationalities of conquered countries.

In their national sentiments Israel did not differ from the other nations of antiquity. Every country except Palestine was unclean, and to hold there the service of God was impossible. For a man like the prophet Hosea, who did not suffer himself to be governed by prejudices, or allow his better judgment to be impaired, it was quite a matter of course that so soon as the people left the soil of Palestine, all service of God should cease of itself, and this is for him one of the deepest terrors of the threatened exile. He said:

"They shall not dwell in the Lord's land, but Ephraim shall return to Egypt and eat unclean things in Assyria. They shall not offer wine-offerings to the Lord, neither shall they prepare burnt-offerings for Him; their bread shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for this bread serves to still their hunger, and none of it shall come into the house of the Lord. What will ye do in the solemn day and in the day of the feast of the Lord?"

Such also was the thought one hundred and fifty years later, when Judah was carried into exile. The Babylonian government would have had no objection to the exiles building for themselves the altars and temples of their God in Mesopotamia—but it never entered the heads of the Jews to build a temple to God on the Euphrates, after that His own house on Mount Zion had been destroyed. Even the most religious man would have seen in this an insult, a mockery of the God of Israel: better not sacrifice at all than unclean things on unclean ground. And this condition of things was to last a long time. Jeremiah had distinctly named seventy years as the period during which God would grant to the Chaldeans dominion, and had repeatedly and urgently warned the exiles to make arrangements for a long sojourn in the strange land. How, now, did Israel pass this period of probation?

The consequences of the Babylonian exile have been momentous in every way; the exile in Babylon quite transformed Israel and its religion; it created what is known in religious history as Judaism, in contradistinction to Israelitism. To have been the first to clearly recognize that the Judaism of post-exilic times, although the organic product of the Israelitism of the exilic period, was yet something totally new and specifically different from it, is the great and imperishable service of De Wette, who was indeed the first to have any understanding at all of the religious history of the Old Testament in its real significance and tendencies. That the exile into Babylon exercised this stupendous transformative influence, was the natural result of the circumstances and of the logic of facts.

A later writer of the Old Testament, whose name and period are unknown to us, he who gave to the Book of Amos the conciliatory conclusion already mentioned, compares the Babylonian captivity to a sieve, in which the house of Israel is sifted, through which all the chaff and dust passes, but not the least grain falls to the earth. This comparison is excellent and characterizes the situation with a distinctness and sharpness that could not be improved upon.

The Babylonian exile did indeed bring about a separation of the religious from the irreligious section of the people, of the followers of the prophetic religion from the followers of the ancient popular religion. In the fall of Judah and the destruction of Jerusalem and the temple, the prophetic religion won a complete victory over the old religion of the people, and the latter lost every possibility of further existence. The ancient Deity of the nation vanished in the smoke sent up by the conflagration of the temple of Solomon. He was vanquished and destroyed by the gods of Nebuchadnezzar. His want of power had been plainly proved by the destruction of His people and of His house, and He himself lay buried beneath their ruins.

The moral influence of the Babylonian captivity and its attendant features must also be taken into account. Bowed down by the dread blows of fate, all confidence lost in themselves and their God, the Jews came, a despised and oppressed remnant, to Babylon, which was at that time in the zenith of its power and magnificence. What an overwhelming effect must the undreamt-

of grandeur of their new surroundings have made upon them! Their once so loved and admired Jerusalem, how poor it must have appeared to them when compared with the metropolis of Babylon with its gigantic buildings, its art, its luxury! The temple of Solomon, at one time their pride and glory, was it not but a miserable village-church when likened to the wondrous edifice raised to the worship of the Babylonian God! As the great unknown writer towards the end of the captivity expresses it, Israel was here but a worm and Jacob a maggot. How irresistible the temptation must have been: "Away with the old trash, let us bow down and acknowledge this new and powerful deity!"

Moreover, it was a decided personal advantage for a Jew to renounce his nationality and to become a Babylonian. We have in the literary productions of the time woful complaints concerning the brutal mockery and heartless derision to which the poor Jews were subjected in exile, nay more, they were subject to ill-treatment and personal violence. An extraordinary strength of character was necessary to remain steadfast and true; only really earnest and convinced religious natures could resist such temptations. And thus the natural consequences of the conditions were that the half-hearted and lukewarm, the weak and those wanting in character, the worldly-minded, who thought only of personal advantage and honor, broke away, and that a refining process took place within Israel which left nothing remaining but the sacred remnant hoped for by Isaiah. Even on this remnant, which was really composed of the best and the noblest elements of the people, the Babylonian captivity had a profound effect. The religion of Israel, in fact, was destined to undergo a deep change.

Deuteronomy had already effected a separation between the State and the Church, between the national and the religious life. Of course, at the outset the reform had to reckon with these as concrete powers and weighty factors, but it is evident they stood in its way and formed serious obstacles to the realization of its final aims, which were of a purely ecclesiastical character. But now destiny had removed these hindrances. The State was destroyed, the national life extirpated, nothing but the ecclesiastical element remained. The hard logic of facts itself had drawn the conclusions of Deuteronomy, and afforded them the freest play for their growth and operation. Judah as a nation was destroyed by the Babylonian captivity as completely as Israel was by the Assyrian, but it was transformed into Judaism. The State became a church; a nation was converted into a congregation. And this Judah, which had now become Judaism, had a universal mission to fulfil which was without parallel. The future and entire further development of religion depended upon it.—PROF. C. H. CORNILL in *The Open Court*.

That gold should exist in the ocean is an induction that Dr. Henry Wurtz claims to have presented in 1866, and in 1872 the discovery was announced by E. Sonstadt. A careful computation with the best data obtainable, on the basis of 0.9 grain of gold per ton of sea water, about the proportion assigned by Sonstadt, shows that the great ocean should contain gold to the amount of over $80,000,000,000,000,000. The getting of some of this by electrolysis, Dr. Wurtz now predicts, will be one of the problems of the future.

The elder Darwin wrote the prosaic falsehood that bees injure plants by robbing them of their wax. The younger Darwin made clear one of the most poetical facts of nature —that bees and other insects "are the priests who wed flower to flower, lest beauty be barren and bear no fruit."

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Sun.—Pain is missed in praise.

Mon.—When I hoped I feared,
Since I hoped I dared.

Tues.—The truth never flaunted a sign.

Wed.—Hope perches in the soul,
And sings the tune without the words.

Thurs.—Meet within is requisite,
To squirrels and to me.

Fri.—'Tis thirsting vitalizes wine,—
Faith faints to understand.

Sat.—Prayer is the little implement
Through which men reach
Where presence is denied them.

—*Emily Dickinson.*

God's Children.

LYDIA AVERY COONLEY.

God gave to me a little child;
"He is my own," I said;
I loved his dainty, rosy feet,
I loved his curly head.

I kept my hand upon his heart,
I watched his every breath;
I feared for him, and prophesied
Disease and pain and death.

He faded while I fondly gazed,
He drooped the while I prayed.
"I cannot sleep—I dream—I fear—
He is my child!" I said.

Then came a heavenly voice: "Not thine,
But God's," the angel said;
"He is God's temple where love reigns:
Rejoice! be not afraid!

"You rob your darling of God's gifts,
You keep him timid—sad;
Go, think and work for other's good,
And let your heart be glad."

I laid my burden down. I stood
And laughed beneath the sun.
It was as if I had been blind,
And life had just begun.

I took my hand from off my child,
He bloomed like lovely flowers,
I learned that till they're given to God
Our children are not ours.

—*The Kindergarten.*

The Toilet of the Fly.

The toilet of the fly is as carefully attended to as that of the most frivolous of human beings. With a contempt for the looking-glass, he brushes himself up and wabbles his little round head, brimful of vanity, wherever he happens to be. Sometimes, after a long day of dissipation and flirting, with his six small legs and his little round body all soiled with syrup and butter and cream, he passes out of the diningroom and wings his way to the clean, white cord along which the morning glories climb, and in this retired spot, heedless of the crafty spider who is practicing gymnastics a few feet above him, he proceeds to purify and sweeten himself for the refreshing repose and soft dreams of a balmy summer night, so necessary to one who is expected to be early at breakfast. It is a wonderful toilet. Resting himself on his front and middle legs, he throws his hind legs rapidly over his body, bending down his frail wings for an instant with the pressure, then raking them over with a backward motion, which he repeats until they are bright and clean. Then he pushes the two legs along his body under the wings, giving that queer structure a thorough currying, every now and then throwing the legs out and rubbing them together, to remove what he has collected from his bodily surface. Next he goes to work on his van. Resting upon his hind and middle legs, he raises his two forelegs and begins a vigorous scraping of head and shoulders, using his proboscis every little while to push the accumulations from his limbs. At times he is so energetic that it seems as if he were trying to pull his head off; but no fly ever committed suicide. Some of his motions very much resemble pussy at her toilet. It is plain, even to the naked eye, that he does his work thoroughly, for when it is finished he looks like a new fly, so clean and neat has he made himself within a few minutes. The white cord is defiled, but Floppy is himself again, and he bids the morning glories a very good evening.—*Selected.*

Cold-Storage Rats and Cats.

THE Pittsburg *Dispatch* says that in the cold-storage warehouses in that city there were no rats or mice. The temperature in the cold rooms was too low. The keepers soon found, however, that the rat is an animal of remarkable adaptability. After some of these houses had been in operation for a few months the attendants found that rats were at work in the rooms where the temperature was constantly kept below the freezing point. They were found to be clothed in wonderfully long and thick fur, even the tapering, snake-like tails being covered by a thick growth of hair. Rats whose coats have adapted themselves to the conditions under which they live have domesticated themselves in all the storage warehouses in Pittsburg. The prevalence of rats in these places led to the introduction of cats. Now, it is well known that pussy is a lover of warmth and comfort. Cats, too, have a great adaptability to conditions. When cats were turned loose in the cold rooms, they pined and died because of the excessive cold.

One cat was finally introduced into the rooms of the Pennsylvania Storage Company which was able to withstand the low temperature. She was a cat of unusually thick fur, and she thrived and grew fat in quarters where the temperature was below 30 degrees. By careful nursing a brood of seven kittens was developed in this warehouse into sturdy, thick-furred cats that love an Icelandic clime. They have been distributed among the other cold-storage houses of Pittsburg, and have created a peculiar breed of cats, adapted to the conditions under which they must exist to find their prey. These cats are short-tailed, chubby pussies, with hair as thick and full of under fur as the wild cats of the Canadian woods. One of the remarkable things about them is the development of their "feelers." These long, stiff hairs that protrude from a cat's nose and eyebrows are, in the ordinary domestic feline, about three inches long. In the cats cultivated in the cold warehouses the "feelers" grow to a length of five and six inches. This is probably because the light is dim in these places, and all movements must be the result of the feeling sense. The storage people say that, if one of these furry cats is taken into the open air, particularly during this hot spell, it will die in a few hours. It cannot endure a high temperature, and an introduction to a stove would send it into a fit.—*Our Paper.*

Most of the waste work of the world is a result of beginning to work without a plan that includes the middle and the end of that which is begun.—*Sunday School Times.*

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The Liberal Field.

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Calendar of Unitarian Conferences.

Minnesota, Sept. 17-19, St. Cloud.
Wisconsin, Oct. 1-3, Madison.
Illinois, Oct. 8-9, Shelbyville.
Iowa, Oct. 15-17, Anamosa.
National, Oct. 21-24, Washington, D. C.

Wisconsin Conference.

The committee of the Wisconsin Conference of Unitarian and Independent Societies has decided on Oct. 1, 2 and 3 as the time of holding the annual meeting at Madison.

Minnesota Conference.

The annual meeting of the Minnesota Unitarian Conference will be held at Saint Cloud, Sept. 17-19, '95. The program is as follows:

Tuesday evening the Conference Sermon will be preached by Rev. Wm. R. Lord, St. Paul.

Wednesday morning there will be Reports of Officers and from Churches.

At 11:00, a paper: "Fields White unto Harvest," by Mr. Geo. R. Stephens, New Paynesville; discussed by Rev. F. C. Southworth, of the Home Missionary Committee.

Wednesday afternoon, reports from Conference Delegates to the "Liberal Congress," Revs. Wm. R. Lord and J. L. Andrew.

At 3:15, a paper: "The Scope of the Liberal Pulpit," by Rev. F. C. Davis, Winona; discussed from the standpoint of the Liberal Pew by Hon. L. W. Collins.

At 5:00, reception to delegates by the ladies of Unity Church, St. Cloud.

Wednesday evening, there will be a platform meeting, on "The Peculiar Demands upon Religion of Today."

1. Honest Thinking—Rev. William Ballou, Fargo.

2. Wider Sympathy with Life—Rev. H. M. Simmons, Minneapolis.

3. More Practical Usefulness—Rev. A. W. Gould, Chicago.

4. Deeper Interest in Social and Municipal Problems—Rev. Marion D. Shutter, D.D., Minneapolis.

5. A Spirit of Sacrifice—Rev. T. B. Forbush, Chicago.

Thursday morning, Rev. A. W. Gould presiding, with a paper, "The Difficulties and Advantages of Teaching without Appeal to Scriptural Authority," by Mrs. W. A. Shoemaker.

It is especially requested that every Sunday School send delegates to the Sunday School Conference, and that they come prepared to report the work of their schools.

Chicago.

The Stewart Avenue Universalist Church appears with its ample "Prospectus for 1895-6" in good season. It is as rich in material as last year's was. The minister prophesies a few of his sermon topics for the coming year, such as "Has the World outgrown the Church?" "What are you Worth?" "The Last Word of Evolution," "Animal Rights," "The Power of Faith," The Ministry of Sorrow," "The New Woman;" while a series on sociological subjects, on the Religion of the Poets and on Fiction, as well as To Young People, are projected by the wide-awake pastor. The Sunday evening Free Lectures, with Jane Addams, Hirsch, Carus, Jones, Thomas and Mangasarian, as speakers are provided, to be followed by a University Extension Course on Sociology, by Charles Zeublin, with a Monday evening course by Hamlin Garland. The Sunday School, the Young People's Christian Union, the Ladies Aid Society with their Industrial School and the Union Study Club with its full programs on Fiction, Music, Greek Life, Literature and Thought, and Current History, all have their work mapped out and plenty of it, too.

THE RYDER MEMORIAL CHURCH OF WOODLAWN PARK. September number of the "Parish Helper," the first issue put forth by this society, is before us. It is a sort of welcome number to the new pastor, Rev. W. A. Millar, who has just assumed charge of this parish. Brother Millar for the last four years has been the successful pastor of the Universalist Church at Whitewater, Wisconsin. He is a Canadian by birth, has had a French Canadian experience as a Baptist Missionary; is a man of ripe culture and effective speech. This young church which was cradled in its infancy by Miss Florence Kollock, represents the living end of Universalism, it belongs, if the phrase is permissible, to the "New Universalism" which is one with the "new Unitarianism," both of which are again interchangeable terms with the Liberal Congress movement, a movement away from dogma even of the liberal kind, out of sectarianism into the neighborhood life, a church that is willing to take hold of hands all around for the advancement of the kingdom here. THE NEW UNITY welcomes Mr. Millar into this fresh and abundant field and trusts his constituency and ours may find themselves one in spirit, purpose and work.

Illinois Liberal Congress.

Services were re-commenced at Freeport, Sunday evening, Sept. 8th, with a very encouraging attendance.

Rev. J. R. Reitzel of Chicago, preached an excellent discourse which was attentively listened to. We now have a very pleasant hall in which to hold our services, and one which will amply accommodate the State Liberal Congress. The Liberal people are much gratified that they are to have the annual meeting here.

Sunday evening, Sept. 1st, the secretary preached by invitation at Genoa to an audience of about 130, and he will preach there again Sunday morning, Sept. 15th. The people at this place are very desirous of having the liberal gospel preached to them regularly, and if a union of this point with Hampshire, nine miles distant, could be effected, a minister could be sustained between the two places.

It has now been settled that the State Liberal Congress will be held at Freeport, Oct. 15th, 16th, 17th. The program is already under way and partly arranged. All who are interested in this meeting of the Congress, and expect to attend will please make note of the date, and arrange their affairs accordingly. Freeport is a beautiful little city of some 12,000, or 13,000 people, and liberal people from abroad will find it a delightful place to visit.

The secretary's work is opening very promisingly since vacation. There is only one discouragement. He sees a hundred times more work that ought to be done than he can do. Would that we had twenty-five missionaries in this boundless west. There is sufficient work, ready and waiting, to fill all their hands. There can be no question that the Congress-idea has found the right plan for liberal religious work.

A. N. ALCOTT.

Battle Creek, Mich.

A congregation that completely filled the body of the church so that chairs had to be used, greeted the Rev. T. J. Horner here yesterday. He opened his pastorate in the Independent Congregational Church by using the text: "Seek ye first the Kingdom of God," Matt. vi, 33. The children turned out well to the Sunday-school and everything indicates a prosperous winter for the church.

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communication in last NEW UNITY, make an exhibit at the Atlanta Exposition, among which is a complete one and one-half horse power steam engine, cast and built at the institution. This is said to be the first engine ever constructed by colored men. This institution has harvested thirty-six acres of sweet potatoes this fall. It is the best crop known in the history of the school. It is now canning from one to two hundred gallon cans of berries and fruits per day. Students are also busy making brick for a new chapel. The school has recently received five thousand dollars from the estate of Edward Spaulding of Nashville, N. H.

The Sunday School.

The World Is Saved by the Breath of the School Children.

Western Unitarian Sunday School Society.

The Directors of the W. U. S. S. Society held their first meeting for the season, Tuesday, Sept. 3. Mr. Gould presided and Messrs. Bulkeley, Scheible and Blake—the latter representing Miss Lord—were also present besides the secretary. Mr. Gould reported for the S. S. Institute, held at Tower Hill, that the receipts covered the expenses and left a little more than a dollar on the right side. The account of the meeting had already appeared in UNITY, editorially. Mr. Gannett promises the first lesson of his course for this week.

The first number of "Nature Studies," which is now being sent out, was discussed, and by vote of the meeting an edition of 4,000 each week was authorized.

E. T. LEONARD,
Secretary.

Life Studies.

The Sunday School at Janesville, Wis., has adopted our *Nature Studies* for its lower classes under ten years of age. For those over ten an admirable Three Years Course of Life Studies has been arranged of which the first two years are as follows:

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[From The New Unity, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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V. *Language:* 1. How did men learn to talk? 2. The first words. 3. The first literature. 4. What we owe to the invention of printing.

VI. *Discovery:* 1. What is a pioneer? 2. The world without ships. 3. The first wagons. 4. Men are being drawn nearer together by improved methods of transportation—where will it end?

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X. *What is Progress Good For?* 1. Is there to be an end to human progress? 2. "No man can be perfectly good until all are good." 3. The perfect man. 4. *How can the Individual become Immortal?*

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In the September *Century* Prof. Sloane carries the narrative of Napoleon's life to the period of the supplanting of the Revolution, the subordinate topics being: "The Society and Etiquette of the Consulate," "The General Pacification of Europe," "The Reorganization of France," "The Code Napoleon and the University of France," "Steps Toward Monarchy," "Plots, Counter-plots and the Life Consulate," and "Bonaparte at the Threshold of Monarchy." As usual, the history is fully and carefully illustrated in a manner superior to that employed heretofore

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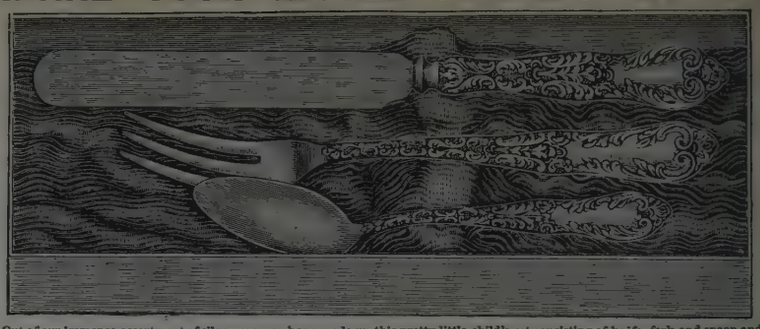

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THE September number of *St. Nicholas* opens with a poem, "A Battle on Wheels," by Edwin Asa Dix. James Baldwin contributes a story of the founding of the city of Athens, and of the part therein taken by a horse. Theodore Roosevelt writes of the storming of the Alamo. W. T. Hornaday adds another chapter to his "Quadrupeds of North America." This month he describes "Our Moose, Elk and Deer." "Antwerp and 'Old Antwerp,'" by Miss Jeannette Gilder, is an account of scenes at the World's Fair, held in that city. Charles B. Hudson tells of the Paradise fish, which builds "A Real Air-Castle" of bubbles for its nest. Elbridge S. Brooks brings his "Boy of the First Empire" through the battle of Waterloo in the present installment, while "Jack Ballister's Fortunes," by Howard Pyle, is concluded.

The ATLANTIC MONTHLY for September contains the first installment of a three-part story, by Charles Egbert Craddock, entitled The Mystery of Witch-Face Mountain. The second of Dr. John Fiske's historical papers has for a subject John Smith in Virginia, in which he reopens vigorously the discussion in regard to this interesting character. Bradford Terry contributes another Tennessee sketch, Chickamauga, which will be of special interest in view of this summer's memorable gathering at Lookout Mountain. The paper in the August issue by James Schouler, upon President Polk's Diary, is ably supplemented in this issue by President Polk's Administration, by the same author. The usual installments of the two powerful serials now running will add interest to the issue. The verse of the number will be of unusual quality. Bliss Carman contributes a striking poem, A Sailor's Wedding, and Tiger-Lilies is the first work of Michael Field, the popular English writer, to appear in an American periodical. Among other features are Guides: A Protest, by Agnes Repplier, important book reviews, and the Contributor's Club.

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through the water, by two or three vigorous inhalations. The result is made known to the whole neighborhood by a violent and apparently purposely exaggerated coughing and spluttering; the louder the cough, the keener appears to be the enjoyment of the smoker and his companions. The pipe is passed round, until the whole of the smokers are engaged in violent contortions, accompanied by an almost terrifying coughing."

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Bulgarian Folklore.

ORIGIN OF THE TORTOISE.

LONG ago the tortoise was a young bride. She always wore a veil, and served her father-in-law and her mother-in-law.

One day as she was making bread, she upset the trayful of dough before her father-in-law and mother-in-law.

The poor bride was so much ashamed that she could not raise her eyes, but dropped the water jug and threw herself down on top of it. She then covered herself with the bread tray and prayed God to turn her into some kind of reptile. God changed her to a tortoise. The jug and the tray formed a double shell, and she began to crawl.

She crawled out of the house away into the woods. Even to this day, as soon as she sees any one she draws her head into her shell and does not utter a sound till they get post.

She does this because she is ashamed.

The peasants mix up their bread in a long wooden tray or trough. This tray also serves them as a washing tub. I have seen this useful article used as a cradle for the baby when not needed otherwise.

THE ORIGIN OF HEALING HERBS.

Once upon a time, when Dado Gospod made the human body of clay, he left it over night to dry. He intended, in the morning, to breathe breath into it. During the night the devil came along with a stick and punched the body full of holes, like a sieve. In the morning Dado Gospod came and saw the body all full of holes. "Humph!" said he, "the devil has been doing this to force me to make another body. Now just see what I am going to do." With that he began to gather the grass which grew near him. He gathered the grass and herbs from this side and from that, and stuffed in the holes. He gathered and stopped up the holes till at last he stopped them all up. He then smeared them all over with clay and smoothed the body over.

After this he breathed the soul into the man, and the man began to live. Then said Dado Gospod to him: "Whenever any part of your body pains you, gather these herbs and heal yourself; these you must drink, with these you must bathe yourself, smoke yourself, and with these bind up your wounds."

The first man knew all about these herbs;

THE NEW UNITY CLUBBING LIST

FOR 1895.

Any one wishing to subscribe for either one or more of the following publications, can do so at the prices as announced:

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his sons also knew them, his grandchildren and great-grandchildren. After that, however, little by little, man began to forget them.

The healing herbs are many; but man does not know them. Hence the proverb: There is healing for a farthing, for him who knows it.—*The Independent.*

A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared over $200 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they will only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us hear how you succeed.

ELIZABETH C.

Announcements

To the Unitarian Women.

A meeting of those interested in the reorganizing of the work of the Unitarian women in Chicago and vicinity is to be held at the Third Church on the last Thursday in September (September 26th). Short papers are to be read by Mrs. Waite of the Third Church, Mrs. Elliott of Hinsdale and Mrs. Bangs of All Souls Church. Questions of name, program, affiliations and money are to be considered. A full attendance is requested.

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A warm shampoo with **Cuticura Soap**, and a single application of **Cuticura** (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

ALL SOULS CHURCH: Next Sunday, September 15, Mr. Jones will occupy his pulpit for the first time after vacation. The announcement in last week's NEW UNITY was premature. His subject will be "The Spiritual Values of Country and City, a Comparative Study." Sunday School opens Sept. 29.

"IF AT FIRST YOU DON'T SUCCEED," TRY

SAPOLIO

What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. AUBURN, ME., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS,
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
REV. H. D. SECKNER.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly. LEONARD MFG. CO., 152-153 Michigan Ave. F. Z., Chicago, Ill.